

The Commonweal

September 2, 1949

Virginia Picks a Governor

Lawrence T. King

Italy & the Vatican Decree

Jean C. de Menasce

French Rural Apostolate

J. Calvet

VOLUME L

15c

NUMBER 21

HARPER & BROTHERS, in cooperation with The Editors
of *The Commonweal*, present

THE Commonweal Reader

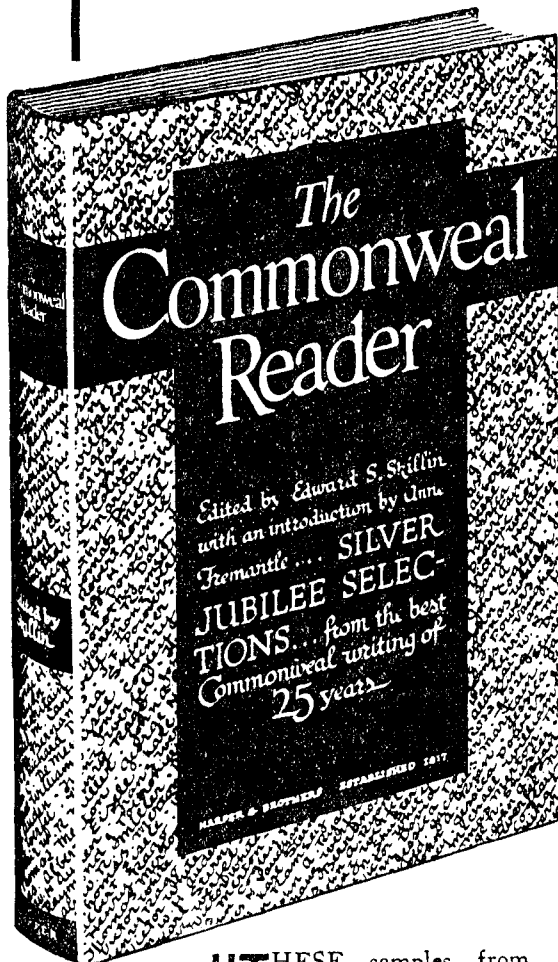
Silver Jubilee selections from the best
Commonweal writing of 25 years

Edited by

EDWARD S. SKILLIN

with an introduction by

ANNE FREMANTLE



"THESE samples from the pages of *The Commonweal* show its special quality of timeliness and timelessness, of good writing and clear and liberal thinking. During the most eventful twenty-five years of American history *The Commonweal* has done better than most of us in seeing the picture steadily and seeing it whole." — ANNE O'HARE McCORMICK.

- This anthology reflects the unique position in American life occupied by *The Commonweal* for 25 years, for it contains some of the most constructive writings and trenchant criticism of the quarter century just past.

- Under four categories have been assembled certain high spots in the magazine's career which make excellent reading and illustrate the kind of Christian values *The Commonweal* so notably presents. Under *Actualities* appear reportage and comment by such writers as Thomas Merton, Michael Williams and Franz Werfel; under *Perspectives*, creative criticism by such men as Berdyaev, Maritain and Bernanos; its fine collection of *Stories* brings in Dorothy Day, Jesse Stuart and J. F. Powers, among others; the impressive *Verse* section includes such poets as Jessica Powers, W. H. Auden and Robert Lowell.

at your bookseller \$3.50

HARPER & BROTHERS

49 East 33rd Street, New York 16, N. Y.

The COMMONWEAL

VOLUME L

September 2, 1949

NUMBER 21

THE WEEK	499
VIRGINIA PICKS A GOVERNOR	
<i>Lawrence T. King</i>	502
HOW ITALY TAKES THE ANTI-COMMUNIST DECREE	
<i>Jean C. de Menasce</i>	504
FRENCH RURAL APOSTOLATE	
<i>J. Calvet</i>	505
CATHOLIC INTERNATIONAL NEWS	507
OF NOTE	508
THE SCREEN	
<i>Philip T. Hartung</i>	508
THE LABOR MOVEMENT	
<i>John C. Cort</i>	509
BULGARIANS UNDER THE KNOT	
<i>Max Fischer</i>	511
BOOKS	513

The Story of Maps—Americans Betrayed—The Willow Cabin—The Catholic Reformation—Because of the Lockwoods—The Insect World of J. Henri Fabre

THE COMMONWEAL is indexed in the Reader's Guide, Catholic Periodical Index and The Guide to Catholic Literature. Founded by the Calvert Associates, Inc., in 1924 with Michael Williams as President and Editor. Published weekly and copyrighted 1949 in the U.S.A., by The Commonwealth Publishing Co., Inc., 386 Fourth Avenue, New York 16, N. Y. Murray Hill 3-9685. Entered as second-class matter February 9, 1934, at the Post Office at New York, N. Y., under the Act of March 3, 1879. U. S. and Canada \$7 a year. Foreign \$8. Single copies 15c.

EDWARD S. SKILLIN, *Editor*
PHILIP BURNHAM, *Executive Editor*
EDWARD F. MEAGHER, *Assistant Editor*
WILLIAM PFAFF, *Assistant Editor*

Associate Editors
John C. Cort, Anne Fremantle, Gregory Smith
Kappo Phelan, *Theatre*; Philip T. Hartung, *Cinema*
Advertising Manager
John Brubaker

Farm Surplus

FEW Americans perceive any connection between our new record surpluses of grain and cotton and responsible reports that in 1950 China is to suffer one of the worst famines in her grim history. That land of 450,000,000 souls is chronically a food deficit area and in recent years subsistence has been maintained only by recourse to UNRRA, purchases by the Nationalist Government and private American aid. The march of the Chinese Communists has put an end to most of such foreign bounty. Gravely aggravating the situation are recent floods or droughts in the most productive regions, the closing of factories for lack of cotton and other raw materials, the civil war and the smothering of foreign trade by the Nationalist blockade, inept government and ruinous inflation. The upshot is that as things now stand "large-scale starvation is certain."

Is it being too simple to ask whether, with all this advance notice, something cannot be done to put American surpluses to good use by the long-harassed Chinese people? The obstacles are many—the political obstacle above all. But with so many lives at stake the Chinese Communists should be tackled by the only source able to pro-

vide the needed sustenance for the people they are to govern. This unique position of the US entitles us to take a strong line as to how the food is to be distributed. There are also such major difficulties as lack of transport and the Chinese diet. But shipment across the Pacific well in advance of the inevitable crisis would in part meet the former obstacle, while the fact that China is normally the second largest wheat producer in the world tends to remove much of the force of the second objection.

In setting our immediate farm policy the first thing would be to determine the feasibility of China aid on a scale to prevent the impending major famine there next year. Only in the event that the most persistent Chinese negotiations fail should the Department of Agriculture make plans for the 1950 crop year for cutting down and shifting American farm production.

Things have now reached a point that without some extraordinary foreign shipments such as China will require our farm surpluses are once more out of hand. Wheat, although not an all time record crop, has used up all available new and old storage facilities. Corn, which is shooting for the second high-record crop in succession, is so bountiful that even the new storage space for a half billion bushels urgently requested by the Commodity Credit Corporation may not be sufficient. Cotton, too, with hundreds of millions of bales left over from last year's harvest, is having another big productive year.

At the same time the continuance of 90 percent parity on Government loans to producers—recently extended for another year by the House and still to be acted on by the Senate—encourages farmers to keep on producing at peak rates. The Farm Bureau Federation and the Grange, the two largest farmers' organizations, are right behind the perpetuation of this inequitable scheme. The Farmers' Union, ardent supporter of the Brannan Plan (which presents its own difficulties), recognizes that the US urban population outnumbers rural people four to one, and says in its official journal: "It is a serious question how long city people are going to vote tax dollars for a type of farm price supports that will operate more and more to keep the price of food up . . ."

From the heart of the corn belt comes another sharp voice of dissent from present policy (the Des Moines Register): ". . . The nation is not getting more pork, beef, milk or eggs (the foods for which corn is the raw material) than it can consume if they were available. Many children still do not get enough milk. Many people would like to eat more meat and their nutrition would be improved by it. The reason for the corn surplus is a simple matter of price . . . In order for the crop to be more completely used, prices

[499]

would have to sink below the 90 percent of parity level—perhaps considerably below . . .”

And on the production end millions of acres will have to be shifted from grains to grasses and legumes (from cash grain crops to pasturage for livestock), as the Soil Conservation Service is now agitating for on the productive Great Plains where dust bowls are too recent to be forgotten.

The Anglo-Canadian-US Parley

THE meeting early this month to tackle Britain's acute dollar crisis has rather dubious prospects. With a gap of a billion and a half dollars between the sterling area's exports and imports, as far as the dollar area is concerned, the Organization for European Economic Cooperation has tentatively proposed but \$850,000,000 in US aid for the year 1949-1950. One of the great perplexities is that so much and such varied American aid has been applied in this chronic British post-war illness—only to have the ailment persist, if not develop into a more critical stage.

There are, of course, even further things that the United States at the outset can do to stem the alarming drain on Britain's dwindling dollar and gold reserves. Among those mentioned to which this country might be amenable are: new purchases of British raw materials for stockpiling purposes; purchase of British natural rubber—which would necessitate curtailment of our own synthetic production; certain tariff reductions to favor British products; a higher percentage of TCA shipments allocated to British vessels. These are comparatively minor concessions which by themselves would not add up to nearly enough.

It is when such major steps as increasing the above OEEC figure for British aid, raising the price at which the US buys gold and supporting sterling area raw material prices that the inevitable question obtrudes: what will Britain herself do to contribute to her economic cure? Will she reduce and refinance debts to such countries as India, Egypt and Argentina? Devaluation of the pound by 20 to 25 percent appears to many to be called for. Then there is the reduction of costs of production, which includes plant modernization and purchases of low-cost foreign food to supplant much domestic inefficient agricultural production. Finally, there is the much-mooted question of Britain's comprehensive social services now operating on a scale which many outside observers believe to be beyond British means.

It is when such measures are tossed on the carpet that the delicate character of the forthcoming negotiations become plain. That drastic measures of one sort or another are called for appears unavoidable; our partnership with Britain is the foundation stone of our present foreign policy. She must not be permitted to go down.

Neither must she be antagonized by demands which constitute interference with her own domestic policies. Our whole approach to the matter should be that of a staunch ally and friend.

But there are occasions when friendship demands such things as straight talk, a facing up to realities, a re-examination of stubbornly-held assumptions. To persuade the British leaders to analyze their present plight and their reasonable prospects in the most factual manner conceivable is, perhaps, the greatest task confronting Mr. Acheson, Mr. Snyder and their associates. For the time for some major changes appears long overdue.

The Hoover Report and Politics

IN establishing the Commission for the Organization of the Executive Branch of the Government, Americans recognized the anarchical and inefficient, and the potentially dangerous size to which the executive organs of our government had grown. The Commission did a notable job. Their presentation was a thorough and dispassionate analysis, and the people of the United States are indebted to its members.

When the Government set up the Commission it not only recognized an evil that could grow in its own rank, wasteful and menacing way, it also placed a certain positive trust in the hands of this group of men. It assumed them to be the men most competent to deal with the issue. Now that the Commission has concluded its work, Congress and the President must realize that its proposals, as debated and considered majority opinions, carry too much intellectual authority, too much of the support of the public, to be allowed to receive petty or partisan mistreatment.

The Hoover Report is an integrated and unified system. To reject or tamper with a part of it is to affect the whole of it. Well founded objections to parts of it and discussion of its elements are certainly in order, but Congress and the President should have good reason before they change, dispute or reject a part of it—for the American people are plainly behind reorganization.

The record is so far only fair. Six of the first seven plans have been made law. But the circumstances around the veto of the seventh are rather unpleasant. Mr. Truman submitted it to Congress in a form unlike that recommended by the Hoover Commission. He included in the authority of the proposed Department of Welfare medical services that the Commission report places under an independent United Health Administration. This is not unreasonable, and is generally in the spirit of the Commission report. But its political meaning was not lost on Congressmen.

Led by Senators Fulbright and Taft (both of them strong supporters of both reorganization

and a Department of Welfare) the legislators accused the President of attempting to drag socialized medicine in through the cellar door. And as Oscar Ewing—a leading supporter of Federal Health Insurance—was the man the President wanted for Secretary of Welfare, Congress refused to allow this part of the reorganization plan to become law.

Both Congress and the President are guilty of playing politics here, and the President has done the greatest harm to the plan he has previously done so much to advance. No matter how strongly he believes in federal health insurance, government reorganization is certainly not the fair place for him to try to effect it. And Congress has also acted foolishly. Their AMA-ish horror over the President's move appears a little exaggerated. Harry Truman, Oscar Ewing and a Department of Welfare, no matter how eagerly they worked, could hardly socialize medicine without Congressional approval.

Congressmen are going to face crushing pressures when many of the future reorganization plans are submitted — from the multitudinous special interests, petty executives and job holders affected, as well as from those who have objections which are, in their own sphere, quite valid. It will take stalwart legislators to adhere to the larger principle of reorganization. But reorganization must be had, and it deserves honest treatment from President and Congress. The one way to subvert it is to get it involved with irrelevant issues, so one sincerely hopes that when the creation of the Welfare Department is re-considered, the question of health insurance will be left for another day.

Progress of Voluntary Hospital Plans

SOME opponents of national socialized medicine have maintained that, before handing that job over to the State, the American people should give voluntary medical insurance a real test. Welfare State adherents—happily oblivious of the drawbacks of the bureaucratization and expense—have dismissed this argument on several grounds: the small numbers now enrolled in voluntary plans and the few services provided; the slow growth of voluntary schemes; the great numbers of Americans who cannot afford to par-

ticipate in private plans.

To those advocates the August 17 report of the Health Insurance Council must come as a decided shock. This report showed that by the end of the last year some 60,995,000 people had enrolled in voluntary hospital plans in the United States. Moreover, about one in every four Americans had voluntary surgical expense insurance. Not only the totals but also the annual rates of increase are remarkable; by now the 1948 figures have been surpassed by the widest margin. To be sure, the coverage in a hospital plan is narrower than socialized medicine would provide, but these Blue Cross and other programs are being gradually extended to surgical and general medical expenses (another trend which shows steep acceleration). The efficacy and extensiveness of these voluntary plans can no longer be denied by the advocates of socialized medicine.

Those who cannot afford the modest charges for these hospital and medical services are simply underpaid. Higher minimum wage laws and effective collective bargaining are the prime means to meet this deficiency. A worker's inability to pay Blue Cross or similar health insurance charges is due rather to faults in the economy as a whole than to failings in the medical and nursing professions. Why, then should they be socialized?

State of the Jubilee Fund

CONTRIBUTIONS to THE COMMONWEAL'S Silver Jubilee Fund eased off materially during the summer. What gifts there were brought the total pledged or contributed to 731 of the 2,000 twenty-five-dollar "units" needed to assure the magazine's continued publication.

This September the Silver Jubilee campaign starts anew, reaching a climax on the actual 25th anniversary two months hence. We urge more readers to build on the fund's substantial beginning, by donating one or more jubilee units, so that THE COMMONWEAL may continue and become an increasing influence in our American life.

The Listener and the Lottery

THE FCC has banned radio give-away shows on the ground that they are lotteries. The expected protests from the industry contest this interpretation, but it is hard for the listener to see why. In return for the profitable frequency monopoly he has granted the broadcaster, he gets little entertainment or service from hearing fragments of popular songs and fantastically excited teams of announcers. What keeps him or her from turning to a crossword puzzle is the chance that someone—conceivably themselves—will win a share of the 5 million annually distributed. It is hard to interpret this as anything else than a gamble.

America will perhaps now see radio talent applied to the production of programs that interest and entertain, not to those that give to innocent and horrified California ladies \$3,000 gold-plated lawnmowers.

Virginia Picks a Governor

The electorate begins to catch up with the
Byrd Machine's 'government by succession'

Lawrence T. King

VIRGINIANS, who ordinarily take about as much interest in their state elections as a Brooklyn Dodger fan might be expected to take in a British championship cricket match, were somewhat surprised to find the Old Dominion in the center of the national political spotlight when they went to the polls on August 2 to nominate a governor and candidates for the state's House of Delegates.

In Virginia, as in most Southern states where the ghosts of Carpetbaggers, Black Laws and Republicanism refuse to remain in their graves, the Democratic primary is tantamount to election in November.

Writing in the *New York Times* shortly before the primary, Cabell Phillips remarked: "There's a worrisome suspicion among the best people in Virginia that the social revolution is about to catch up with them at last. The material basis for this premonition is the forthcoming contest for the Governorship. In the past these quadrennial incidents have been little more than ceremonial acknowledgments of *faits accomplis*. It could scarcely be said that gentlemen 'ran' for the Governorship of the Old Dominion. By an obscure and rarely challenged process they have emerged, one by one, each in his season, to succeed to that high office unopposed and by what has amounted to acclamation."

The guardian of this unique system of political gentility is the Byrd Machine, a highly organized political organization which has been described rather accurately as a "benevolent despotism." The gentleman who "emerged" this year with the blessing of the organization was State Senator John S. Battle, ostensibly picked for the honor because of 19 years of faithful and uncompromising devotion to the organization's cause in the state legislature.

There the resemblance to the past ends. Three candidates stepped forward to challenge Mr. Battle. The political winds that had swept away the machines of Kelly-Nash, "Boss" Crump and Frank Hague seemed to be stirring in the Old Dominion. But they were not quite strong enough to topple the machine. In an unprecedented campaign which attracted a record number of voters, the Byrd forces abandoned their genteel tradition and slugged it out right down

to the finish line. The acclamation of the past was missing. In winning a bitterly contested election, however, the Byrd Machine emerged stronger than ever before.

★

LEADING the assault on the Byrd Machine was Francis Pickens Miller, an Albermarle County land-owner whose social and family background was impressive enough to afford him a hearing in the best circles in a state where ancestry and social position remain a powerful fetish. A New Dealer and a Truman supporter to boot, Mr. Miller based his campaign on what he termed the return of a "free society" to a state that "is still run by Senator Harry Flood Byrd 19 years after he ceased to be governor."

"In a free society," Mr. Miller explained in one of his campaign speeches, "political leadership reflects the opinions of the majority of citizens. In Virginia, our dominant leadership for years has failed to reflect the opinions and wishes of the majority of Virginians. . . . The fact that men have continued in power for years whose opinions on fundamental political issues are opposed to the majority of Virginians is evidence of the extent to which we do not have a free political society in Virginia at this time. . . ."

As the campaign progressed, it became increasingly evident that Mr. Miller's appeal was directed chiefly to the progressive elements within the state. He was for change. Mr. Battle, on the other hand, in his principal rôle of defender of the Byrd Machine, was essentially the candidate of the *status quo*.

On the surface, then, Mr. Battle's victory at the polls would seem to indicate that the majority of Virginians wanted no part of the "social revolution" that would replace their time-honored socio-political conservative tradition with some new-fangled liberal ideology smacking suspiciously of the "welfare state." At any rate, that seemed to be the dominant editorial conclusion expressed in the state press.

Conveniently minimized was the pertinent fact that Mr. Battle did not win a majority. He polled 133,000 votes to Mr. Miller's 109,000. The other two aspirants—whose candidacies also constituted an open defiance of the strongly-

entrenched régime—polled about 69,000 votes between them. That's 133,000 for the *status quo*, 178,000 against.

The 311,000 votes cast—representing approximately 15 per cent of the adult population—set an all-time record for a primary election in the Old Dominion, a state whose voting record is perhaps the most apathetic in the nation.

These figures are revealing. They serve to explain the impregnability of the Byrd Machine. In Virginia, the will of the people is subordinated to the will of the "elite"—the 10 to 15 per cent who can be counted upon to exercise their right of franchise. Elections in the Old Dominion during the past 20 years seem to afford ample evidence that such an "elite" can be controlled rather effectively by a well-organized, tradition-bound, strongly entrenched machine.

As might well be expected, the "best" people in Virginia are behind the dominant political organization. They are vehement in its defense, even going so far to deny the very existence of a "machine."

"This so-called iniquitous machine," Mr. Battle found it necessary to explain, "is nothing more nor less than a very loosely knit group of Virginians—no membership, no roll, but simply the people in Virginia who usually think alike, who are interested in the welfare of Virginia, who are supremely interested in giving Virginia good government and good public servants—and they usually act together. . . ."

★

IN ITS defense, it must be admitted that the machine has given Virginia a scrupulously honest government, has created one of the best road systems in the country, has run the state on a solvent basis since 1940 and now boasts a treasury surplus of \$50,000,000.

On the debit side of the ledger are these facts: Virginia ranks forty-seventh in its old-age benefit payments. Its school system ranks forty-third. Its conservation policy is based upon 1929 concepts. It was the last state in the union to ratify participation in the Federal Social Security program. Its State Corporation Commission has consistently sided with the private utility interests. It has outlawed the closed shop and enacted restrictive anti-picketing legislation.

The charge that the machine does not reflect the wishes of the majority of Virginians has been repeatedly dismissed by Senator Byrd's followers as "poppycock." But Mr. Miller was able to cite chapter and verse to back up his charge. He especially concentrated his attack on the state's "Anti-Truman" Bill.

In an effort to keep Mr. Truman's name off the state ballot in the Presidential election, because of his civil rights stand, Governor William

Munford Tuck, with the tacit approval of Senator Byrd, had requested the legislature to revise Virginia's electoral laws to omit the names of Mr. Truman and Henry Wallace and to bar the names of any candidates of minority parties which were not listed on the ballot in the 1944 election.

Under this proposal, the state presidential ballot would have listed five parties with the voters selecting the party of their choice—no more. The electors would then have taken care of the rest, as instructed by the parties' state conventions. The joker was in the interpretation of a Democratic vote to mean a vote for the state party rather than for the national party.

The admitted purpose of the bill was to withhold the state's 11 electoral votes from Mr. Truman. Had it not been for the instantaneous editorial barrage directed against the proposal by the state's press, this measure undoubtedly would have been enacted. But the newspapers raised such a rumpus that the legislation was drastically modified.

Spokesmen for the machine contended the original proposal was in the best interests of Virginia. They continued to defend it right up until Election Day when Mr. Truman came close to winning an outright majority in Virginia and ran five-to-one ahead of the States' Rights candidate, J. Strom Thurmond.

The fact that the three non-machine candidates for the Governorship in the August primary polled 178,000 votes to the Byrd-backed candidate's 133,000 should refute once and for all the organization's contention that it represents majority opinion in the Old Dominion.

★

WHAT keeps the machine in power?

For all its shortcomings, the Byrd organization has provided Virginia with a competent though uninspired government. It controls virtually every state office from the Governorship down to the 100 county courthouses, thus providing a "hard core" of loyal supporters. Its *laissez-faire* orientation has won the warm support of business interests and farmers who constitute the "aristocracy" of the Old Dominion. The Byrd family's historic leadership in Virginia affairs also carries much weight. But the most important single factor is the apathy of the electorate.

The poll tax—which must be paid up for three successive years and not later than six months before primary day (which is nine months before the general election) before a citizen can qualify as a voter—places an effective damper on any spontaneous political enthusiasm that might be generated. Quite often, the poll tax deadline expires before candidates are announced in state

elections—a system that produces an inertia that usually works to the best advantage of the machine. The existence of a one-party system is another powerful factor that tends to diminish enthusiasm.

Despite these deterrents, Virginians seem to have awakened to the realization that a large, active electorate is their best guarantee of a government responsive to the will of the people. A vote exceeding 300,000 in the recent primary—compared to 138,000 ballots cast in the last gubernatorial primary in 1945—is a reassuring portent of the new spirit that is stirring not only in Virginia but throughout the entire South.

Organized labor is in the thick of the fight to overcome political lethargy. Negro groups are also working diligently for greater voter participation by conducting educational campaigns stressing the importance of paying poll taxes as a prerequisite for voting. The election last year of a Richmond Negro to the city council in the former capital of the Confederacy is a tribute to the intelligent manner in which these groups are facing the political challenge that confronts them.

Much work remains to be done, but the outlook is encouraging. The recent primary may have disappointed many who were anxious to see new life injected into Virginia's political leadership, but it at least gave them new hope in dealing what may prove a fatal blow to the idea of "government by succession."

How Italy Takes the Anti-Communist Decree

JEAN C. DE MENASCE

THE RECENT condemnation of Communism by the Holy Office has been received in Italy in various ways by different groups of people: *quidquid recipitur ad modum recipiendis recipitur*—everything is received in accordance with the nature of the recipient.

Catholics with clear, coherent thoughts and those more simple ones who know they can trust their priests and bishops await with tranquil faith clarification and precision concerning the concrete means of applying these decrees.

Communists with clear and coherent thoughts who have always thought of religion as a world of evasion, a flight into the future in order not to face the present, a fantastic world which satisfies the wounded heart and emasculates revolutionary ardor, have received the news with tranquility and with a certain joy. An unexpected joy, since they seem to derive a certain satisfaction in finding themselves excommunicated with the leading bankers (who, in spite of centuries

of condemnation of usury, have been able to introduce capitalism into the world and to create a civilization founded on the supremacy of money)—to find themselves with all the ambitious little imperialists, Napoleonic Caesaro-papists. They feel a certain snobbish pleasure in finding themselves with so many kings and emperors from Barbarossa to Victor Emmanuel II.

For a certain number of Socialists, the condemnation has provoked a sense of deluded vanity. The uncertainty of the excommunication touches them or only reaches them indirectly—it wounds their pride. They feel they are not taken seriously enough to deserve an excommunication. They experience the vexing humiliation of that sinner who, presenting himself to Saint Peter, was told: "You're not even worthy of hell, go to the limbo for children."

★

THE BIG newsdealers who have handsome stands at strategic corners of the city, the big companies who do a good business selling newspapers to the Party and who advertise in its newspapers, who play, with the skill of overgrown Machiavellian children, the eternal double game, and who feel themselves absolved because "Business is Business," have probably not even felt the wiggle of doubt: "Are we or are we not touched by the decree?" "Is the 'agit prop' of Petrolata implicated in the condemnation, or are the members of the Council of Administration who have advanced great sums to the Party to calm the *forseennati*?"

Those of the Left who don't believe much in God, who send their wives to church but who have rarely felt their hearts torn by interior conflict, feel, nevertheless, that such an excommunication has always some good in it: "The little people are so superstitious. . . ." They follow with a kind of condescending satisfaction the inner struggle which many Catholics are facing these days and which will evoke, at least I hope so, a *sursum corda* of love and duty.

This interior struggle should be observed with tender admiration. Any man who is waging in his heart the great battle between God and Mammon, between the spirit and the flesh, deserves our affectionate and respectful admiration.

The Catholics behind the Iron Curtain probably no longer have anything but the terribly simple alternative between heroism and apostasy. These Catholics, no longer having the many alternate roads which man habitually has to choose from, find themselves limited to one road leading to sanctity. How have they received the news? It is a mystery of grace and nature which demands our silence and our prayers. But on this side of the Iron Curtain, two groups de-

serve our attention—the intellectual and the starving. For Catholics whose minds and hearts are more or less confused, who have little Catholic and much lay culture, who have for generations considered Catholicism as a truth which only concerns their family, their inner life, and have let their minds accept the duality of the modern world and let their hearts become poisoned with scorn for the timidities and hesitations of their brothers in Faith, for these, the dilemma is serious. Catholic theologians, philosophers, moralists, historians, sociologists and thinkers should rally to their aid and not withdraw into a stubborn solipsism which they cover with the name of loyalty.

The hungry, those who feel in a confused manner, not as a theological thesis, but in their very flesh, the injustice, the inhumanity, the precariousness of their proletarian status, have atavistic memories of the tribulations imposed on them in the early days of capitalism, when the industrial machine devoured the health and honor of their wives and children. They have never read Engels, etc., but they know that the first organized movements to combat this plague, which dishonors our history, were instigated by the Socialists. To all these the answer must be given by Catholics battling in politics, who can convince them that there is no alternative besides saving their souls and transforming society.

★

MANY years ago a Socialist said: "We don't begrudge you your encyclicals but the scorning of the encyclicals by Catholics in high places." The hungry man has a right to political parties of Christian inspiration which furnish him with real and solid means by which he can hope to arrive at a conquest—not just a more equal division of wealth—but more, such a conquest that he can leave behind him the uncertainty and precariousness of proletarian life and achieve a position of dignity in controlling production. Man wants not only bread, but dignity and responsibility, and this desire operates even when it is unconscious and unexpressed. The hungry and the humiliated have the right to ask Christian politicians if their love is as ardent as their hate. These Catholic political men must pattern themselves to be not only obedient to the condemnations of the Holy Office but to the positive and constructive teachings of the encyclicals. As political men even more is demanded of them. The demagogue is the man who wants results, but is not preoccupied with means and does not want the means that would achieve the results. Mr. Togliatti is not a demagogue. What he wants is bad. The means that he uses are bad. Yet he still wants ends and means.

Too many Catholics, without knowing it, are

demagogues. They want excellent things: social peace, interclass collaboration, a just wage, the humanizing of economic life; but if they want to be truly Catholic, they should be prudent—that is to say, they should both desire and find the means apt to reach their ends.

French Rural Apostolate

J. CALVET

OBSERVERS of religious life in France have not failed to remark that it is criss-crossed by currents and counter-currents, which are strong because they are so sudden and which give the lie to all forecasts and set at naught all expectations. The mass emigration of the peasants toward the city has brought with it in this twentieth century a sort of spiritual displacement. While in the countryside, because of the people's dispersion a sense of community has been lost and souls have been deprived of religious sustenance, in the large cities, and particularly in Paris, new community groupings have formed; men and women have manifested great curiosity in the cities, eager for the things of the spirit and more exacting as to the quality of their faith. It might be said that the religious potential is a constant, but that it varies according to the social tendencies of the moment.

I have pointed to this urban enrichment as one of the outstanding characteristics of French religious life. The impoverishment of the countryside is, however, of no small importance. This arouses the anxiety not only of zealous disciples of Christ but also of all informed sociologists, who know that a minimum of spiritual wealth is essential to make the solitudes of the fields endurable and to persuade people to remain there.

Hence there is great concern about building up what one person might call a peasant humanism and another, a peasant spirituality. As always we French are acting in a disorganized fashion, putting forth our efforts without coordinating them. That is a manifestation of our vitality and our individualism. In this article I shall deal only with those efforts which emanate from Catholic sources or those which, without being "confessional," derive from a religious inspiration.

★

THE MOVEMENT of the "*maisons familiales*" in which the farm home becomes a peasant school, has spread throughout the country. Although still in the very early stages, it can truly be said that the movement has already produced considerable results. It has informed young peasants on the technical matters with which their profession confronts them today; they are enlightened as to what they can do and what they lack, and they are ready to tackle the most

advanced lessons on the subject. That is the first step, but it does not go beyond strictly professional needs.

What would be better is a peasant humanism. Its principles are embodied in the earth, but in order to discern them what is necessary is an open mind enlarged by the idea and a sensibility freed from the fear of giving play to one's feelings. A book such as that of Jean Yole, "*La Terre et les Vivants*" ("The Earth and the Living"), the work of Pourrat and that of Roupnel, or a novel of Raymonde Vincent, shows us what human treasures are found on the land, which seems only to await souls endowed with a feeling for it to pour forth these riches in profusion.

This seems to be mere literature or poesy, many will say. But that is not the case. Whatever lyricism results from work of the peasants is not their doing; they do not impose it on the earth, they derive it from the earth. There is poetry in the fields and in the trees. One has only to sense it.

How can the peasants be prepared for their full vocation? Reading programs have been set up. The leaders of Christian Rural Youth (JAC) have even published a manual, "The Peasant Humanities." A school has been founded at Mamers which seeks to inculcate in farm children the old classical tradition without separating them from the land, but rather teaching them to understand it better. It becomes apparent that our ancient classics read near to their source, under the beech tree, in the shepherd's shelter, accompanying the rhythm of the seasons which punctuate the productive work of life, take on a new coloration and deliver up their secret, which up to now has not been understood. It is too early to say definitely what can be accomplished by these efforts, which some people continue to regard with scepticism.

★

THE PRIMARY WORK of cultivating the spirit, in one form or in another, is essential. Spirituality, as its name implies, cannot do without intellectual foundations. Those engaged in the apostolate of the countryside, numerous, zealous, impatient, are aware of this. Whether they are working with young people or with the family as a whole, they find themselves confronted by the same difficulty: a lack of general ideas and of an adequate enough vocabulary to express even in part the treasures embodied in the principles of Faith. The language of agricultural techniques and of commercial trade is unequal to expressing the terms of spirituality. It is necessary to go beyond strictly professional perspectives. And little by little through lectures, tracts, the press, books and the spread of village libraries, new perspectives are opening up.

But the building up of a peasant spirituality has come up against an even more impenetrable obstacle, the economic obstacle. Modern economy imposes, with a rigor which each day becomes more relentless, its iron law: to live one must produce; one must pay, as the saying goes.

★

HOWEVER, the spiritual, in an economic sense, does not produce and does not pay. A church erected at the high point of a village costs and does not produce. The priest attached to this church costs and does not produce. The church and the priest must live without paying. It therefore happens that the church, prey to itself and the ravages of time, develops cracks and its masonry crumbles; the priest suffers and is no longer free to act, for he is outside the economic circuit being neither an office worker, a farmer, an artisan or a pensioner. The formula of cooperative economy which would give him a place in the circuit has not yet been found. Thus the number of priests diminishes; the commune is no longer a parish; it loses its unity and its soul. That is the spiritual drama of the French countryside!

In the living Church it is the very acuteness of social evils which brings forward men and women who will provide a solution. A new congregation has just been founded, the Congregation of the Missionary Brothers of the Countryside, together with a similar group of missionary Sisters. Father Epagneul, who is the guiding spirit of these new groups, has the faith of the great founders at the beginnings of French Christianity. He plans to settle with his Religious, grouped in little communities, in the areas which are the most abandoned—where the rectories are empty, the bell towers silent—and to take up from its very beginning the religious formation of the French peasantry. His example will exercise a wide appeal; the apostolate will be organized and in a few decades peasant spirituality will be something more than a phrase.

★

WITH THE prodigality of a rich man, our race—in whole-hearted self-indulgence—has sent forth to all quarters of the globe thousands of men and women who have evangelized peoples who were spiritually weak. Today all peoples are adult, or believe they are. Spiritual protectors, as all others, are being transformed into friendly collaborations on equal terms. Everyone retires within himself, feeling himself less useful or less needed for the welfare of his neighbor. The missionary spirituality of France remains perhaps the richest in the world. If it embarks on a movement of turning inward toward our abandoned fields, peasant spirituality once again will flourish.

Catholic International News

Social Action in the Saar

"NO ONE ever built a home by discussing the Papal encyclicals," according to Father Theis, the founder of the Ketteler Society, a Catholic social action organization in the Saar Territory. He adds that discussions are sterile if they do not lead to concrete action. In Father Theis's parish, a town of 4,000, mostly industrial workers, action which followed discussion commenced in 1948, with the result that four homes have been built and occupied while others are under construction and still more planned. According to Father Theis the most significant feature of this enterprise is that it has been carried out without subsidies, loans or mortgages.

The project started following a sermon preached New Year's Eve 1947 by Father Theis. He denounced the chaos of human society in which the dignity of man is "at the mercy of capitalist and totalitarian powers." For, he declared, "God has created man and placed him on this earth to rule over it and be its king. He did not intend that a few men should own and dominate everything. Every one of us is called to participate in this kingship and domination. Therefore, we demand that the world give us land on which to build our homes, our kingdoms in which we can be independent . . ."

An almost instantaneous response was kindled. The Government of the Saar Territory offered to donate land. A number of families offered to pool their labor and their savings. Architects and other experts volunteered to cooperate and advise. In 1948 the Ketteler Society was founded, taking its name from Bishop W. E. von Ketteler of Mainz (1811-77), a pioneer of Catholic social action and Christian democracy in Germany.

When ground was broken for the first homes, Father Theis told the story of the preliminary work: "Since we did not have much money, we pooled our savings, bought cement, carried water up hill in buckets, crushed industrial ashes and mixed them with sand, slag and gravel, and transformed this mixture into bricks in iron forms which we made ourselves. Up to the present we have made 10,000 bricks, sufficient for about four homes . . ."

Questioned about money, Father Theis stated: "Not one penny has been received from donations or from loan institutions. Every penny so far has come from our own members who bring to the monthly meetings whatever they can . . . The secret of our success is Christian charity, brotherhood and mutual trust. Everyone works without pay, contributing whatever labor is needed for the house under construction. No one knows to whom

that particular house will belong. Each one puts in as many hours as are needed for the building of his home. How much money does each one have to pay? As much as is spent on his home . . . Everyone brings as much money each month as he can. There is no fixed monthly quota. We like the greatest amount of liberty and educate our members for liberty. We consider a man who is working for a home of his own as a man who knows what he wants, and we do not wish to coerce him. If he becomes sick or if he has to make urgent purchases, he will pay less or nothing in that month." (Cologne, 8/20—CIP.)

Private Schools in Berlin

A PROTESTANT High School for Boys, "Evangelisches Gymnasium", will be opened in the building of the former Japanese Embassy, on Tiergartenstrasse, September 15, it has just been announced. It will be the first and only school of its kind in the former German capital.

The Evangelical High School, like its Catholic counterpart St. Canisius College, which was opened by the Jesuit Fathers shortly after the war, plans to base its curriculum on the classics and the humanities, with both Latin and Greek taught in regular classes. The two schools will not only be the only non-public high schools for boys in Berlin, but also the city's only institutions emphasizing the humanities as a basis of education. All public high schools in Berlin are "Einheitschulen," i.e. "unified schools", emphasizing "useful" knowledge rather than an integrated education. All of them follow exactly the same curriculum.

The Social Democrats, the dominant political party in Berlin, obtained two years ago a vote of the city council banning all private schools. This vote did not go into effect, however, because of a veto of the "Kommandantura" representing the occupation powers. The result was that the high school of the Jesuit Fathers was able to continue in existence. (Berlin, 8/12—CIP.)

Catholics in Indonesia

The population of 70 million persons in what is soon to be known as the United States of Indonesia, numbers at present 737,208 Catholics and 35,342 catechumens (persons under instruction), according to a statistical survey just released here. Of the total, 79,015 are Europeans.

The survey indicates that the native clergy made considerable progress in recent years, although they make up only ten per cent of the total. There are now 552 European and 68 native priests in Indonesia. Of the Brothers, 278 are European and 63 natives; there are 1,152 European and 310 native nuns.

The chances for a rapid increase in the number of native priests are excellent, according to the survey, which states that there are at present 93 native and 4 European seminarians in the major seminaries and 312 natives and one European in the minor seminaries of Indonesia. (Batavia, 8/20—CIP)

Of Note

The Role of Work

IN AN ARTICLE on Catholic sociology in the August *Blackfriars* (St. Giles, Oxford, England), J. A. Riley tells of the approach to work as a vocation, citing Leo XIII to the effect that "even had man never fallen from the state of innocence, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight, became afterwards compulsory and the painful expiation for his disobedience . . ." The article continues:

Work therefore has a religious significance which is entirely beyond the scope of Capitalism. Fundamentally, work should be considered not as a means to economic advantage, but as a burden to be borne; a means whereby a man must vindicate himself; a part of the way of redemption. Consequently it follows that the social order is not a rich field awaiting exploitation, but a divine order in which a man must humbly and responsibly find his place.

All this may, perhaps sound very idealistic, but let anyone consider the alternative, which indeed is not far to seek. If the social question is not solved at the spiritual level it will be solved at the political level, and instead of the divine transcendent order of Catholic theology we shall be offered the closed order of the State-planned society.

The enthusiasm for the planned society is easily explained. Order and intelligibility are a permanent aspiration of the human mind, and this Capitalism by its nature is manifestly unable to fulfil. Capitalism is today a thoroughly discredited system, not so much hated for its injustice as despised for its meanness, and it is obvious that a solution of some kind is to be found.

However, *Nemo dat quod non habet*, no one can give that which he has not got, and it was not to be expected that a secularist society could aspire to the God-centered spiritual order of Christian sociology. Instead we are offered the spurious political alternative of the Planned Society, in which Charity (the love of God) is replaced by political allegiance, and Justice (the rendering to each according to his due) is to consist of statutory obligations and benefits, largely in the form of social services.

Brotherhood and Labor

IN THE 1949 Labor Day statement of the Social Action Department of the National Catholic Welfare Conference, Rev. R. A. McGowan, who has just completed his thirtieth year with the Department, calls for an approach to labor relations which reflects "the individual dignity and the common brotherhood of man for which Christ died . . ." Father McGowan continues:

This is a difficult task. The work has to be done not primarily by our representatives in Congress,

the Courts and the Executive Department and their comparable members in the States and cities, but primarily by the employers and their associations, the labor unions, the farmers' organizations, and the associations of the professions. Economic statesmanship does not begin in government. It begins in the people and in their own economic organizations. Yet what is needed, though it be called statesmanship, is plain, ordinary human decency, regard for human rights and human duties, plain morality in work and in ownership, and in the relationships of those who work and those who own. The demand is that employers, labor, farmers and the professions, on their own and apart from governmental compulsion, shall stand at the foot of the Cross and not only see their own personal dignity, but see also their dependence on others and others' dependence on them and their own obligation of brotherhood.

Rebuilding Manila's Ateneo

JESUIT *Missions* for September (962 Madison Avenue, New York 21) presents sketches of the new buildings planned for the famous boys' school, Ateneo de Manila, in the Philippines. One of them is the faculty residence designed to house 52 Jesuits; another is a gymnasium seating over 8,000 persons, which will also include an armory for the school's ROTC. This is the way the editors describe the project:

Twice, in one generation, the Ateneo in downtown Manila was destroyed—once by an accidental fire, and a second time by bombing and deliberate destruction in the last days of the Japanese occupation. Nothing remains of the old Ateneo today, save broken walls and a magnificent tradition. For generations it has been one of the most famous Jesuit schools in the world. Its lines were solid, but like so many of the public buildings in the old tradition, hardly suited to the tropics. The new Ateneo is designed by Filipino architects, Rivera and Arguelles, to meet tropical conditions. Twice destroyed, the new Ateneo now rises from the rubble.

The Screen

Never Underestimate the Power

OF COURSE no one would give Roseanna McCoy, in the film named after her, all the credit for bringing about the peace that followed her marriage to Johnse Hatfield. After all Johnse himself was the other half of that love affair; and the families themselves must have had sense enough along about that time to realize that love is stronger than feudin'. In any case it is interesting that the union of a female McCoy and a male Hatfield at least started a period of calm and quiet between the most famous of our opposing clans; and one should give young Roseanna her full due for being able to stop the fighting for a while.

Perhaps the thing that will impress you most in Sam-

uel Goldwyn's good production of "*Roseanna McCoy*" is that it treats its hillbillies as people with a certain amount of dignity and not as characters in a cartoon strip whose behavior wins only ridicule and laughter. No doubt many of the mores established by these folks who lived in Kentucky, West Virginia and Tennessee some 70 years ago seem very primitive to us now, but Goldwyn's purpose is not to make fun of these customs or the simple people who thought that the farming McCoy's had to quarrel with the hunting Hatfields. John Collier's script, stemming from Alberta Hannum's book, tells a straightforward story about a couple of unfortunate lovers who were caught in the midst of their families' pugnacious attitudes just as were Romeo and Juliet. Some exceptionally lovely mountain scenery, Irving Reis's direction that stresses reality more than melodrama and a carefully selected cast help to make this old tale into a moving picture of Americana.

Pretty Joan Evans succeeds in her first movie in making Roseanna an attractive country girl who is confused by love's first awakening; and Farley Granger is properly handsome and virile as the young Hatfield who is as sincere in his love for Roseanna as he is resentful of the continued combat between his family and his future in-laws. Also effective in the large cast portraying various Hatfields, McCoy's, and other friends and enemies are Charles Bickford, Aline MacMahon, Hope Emerson, Raymond Massey, Peter Miles, Richard Basehart and a long list of gun toters, square dancers and mountaineers. The fighting in "*Roseanna McCoy*" is at times pretty fierce; but it's good to see a movie that believes in its own theme: love conquers all.

★

EMMA BOVARY also believed that love conquers all, but poor Emma was so confused about romance that she never was able to face reality. Robert Ardrey, in the script he has written for Pandro S. Berman's production of "*Madame Bovary*," succeeds in getting around many of the difficult problems involved in the filming of this novel by setting the whole story in a flashback told by Flaubert (James Mason) who is defending himself and his book against charges of immorality. Flaubert himself tells us about this girl whose idea of life came from early 1800 novels, who married Charles Bovary (Van Heflin) the small-town doctor, who looked with loathing on the lower middle-class people who surrounded her, who fell too easily for the exceedingly handsome aristocrat (Louis Jourdan) and later fell too hungrily for the law clerk (Christopher Kent) she thought had money. Always exchanging new dreams for old, Emma eventually found herself unable to come back to reality and the only solution she saw was suicide. The film doesn't defend Emma so much as present her. Director Vincente Minnelli frequently succeeds in making her believable and he gives us many realistic scenes like the swirling ball in which Emma is swept off her feet by her own beauty and the agonizing death sequence in which the arsenic takes effect. But as a whole the movie is too glossy. Jennifer Jones, looking lovelier than ever in a series of gorgeous gowns, fails to win our sympathy as we coldly stand aloof and watch

this day dreamer go to the dogs. No doubt this new version of "*Madame Bovary*" deserves credit for trying so hard, but its makers must face reality too and realize that if this novel is to be filmed at all (and I'm not sure that it should) it must be filmed with utmost realism and without any prettifying of the sordid details. And that leaves us with a story too unpleasant for the movies to handle.

Moviegoers who just want to laugh without having to consider the reality of what they see should get plenty of chuckles out of "*I Was a Male War Bride*." The humor gets a bit bawdy at times, but Cary Grant, as the French captain, and Ann Sheridan, as the WAC who married him, put their all into the fun and manage to keep things moving at a fast pace. The first half of the story concerns Cary and Ann fighting with each other gleefully as they go about their mission in Germany; they finally realize of course that this bickering is really love; so after wading through reams of red tape they get married. (If the French captain is really supposed to be Catholic, we might look askance at these three marriage ceremonies.) But once married, Ann and Cary discover that their troubles are just beginning: Ann is transferred back to United States, and it seems the only way Cary can accompany her is as an alien spouse of a military personnel. As a male war bride, Cary lands in every possible difficulty and finally gets aboard a boat disguised as a WAC. Producer-director Howard Hawks allows his cast to run the comedy gamut and obviously the dialogue is nothing for children. In fact you better be careful which adults you take to this funny though ribald farce.

PHILIP T. HARTUNG.

The Labor Movement

The Steel Dispute and the Encyclicals

IT IS NOT true that working for a labor union makes a man radical. Union officials are human beings and the natural tendency of the human being, particularly as he grows older, is to grow conservative. Unless, of course, he is hungry and few labor leaders are hungry, at least not for food.

The value of conservatism, the thing that makes it so popular, is that it demands so little in the way of effort, mental or physical. Things are going okay, me and my friends are doing all right—let's leave it that way.

This psychology affects the labor leader just as much as it does the businessman. When you make trouble for an employer you are also making trouble for yourself. You have to make a case, you have to line up the figures and the data, you have to go through protracted wrangling and all-night sessions, you have to risk the chance of a strike and, brother, that is trouble.

Labor leaders bring themselves to make trouble for a number of reasons. Men like Lewis like headlines; there is competition for prestige in the labor movement; some have a sincere desire to correct injustice; some hate the boss in general; some are Communists; sometimes

there is a combination of two or more factors. But mainly, they make trouble for one reason and one reason only: pressure from below, from the rank-and-file.

Where will you find the most conservative labor leaders? In the unions that have the least democracy, where the voice of the rank-and-file is suppressed or reduced to a whisper.

★

THERE is still another way, however, that a man may inject himself with a dose of radicalism from time to time and thereby guard against the approach of the creeping chair sickness. That is by a periodic return to the encyclicals, and especially to *Quadragesimo Anno*, "On the Reconstruction of the Social Order," written in 1931 by Pius XI. He could find an excellent means to do this in the commentary, "Forty Years After," by Rev. Raymond Miller, C.S.S.P. (Radio Replies Press, St. Paul, Minn., \$2.75), which was published last year. In the writer's opinion this is by far the most thorough, word-by-word, authoritative and up-to-date application of the encyclical to conditions in the United States that has yet been printed. It would be tragic if it were allowed to sink into obscurity, as it seems to be doing.

Take, for example, a current labor dispute like the steel fracas as viewed (1) in the light of man's natural conservatism and (2) in the light of *Quadragesimo Anno* applied to the US by Father Miller.

Conservatism says to a man like Philip Murray, president of the Steelworkers, CIO, "Look, the average steelworker is making \$1.65 an hour and that's \$66 for a 40-hour week. That isn't bad. It's a little above what the government says a family of four needs for minimum requirements.

"And, Phil, here's another point," conservatism says, "why rock the boat? The cost of living has been coming down. Not much yet, it's true, but give it a chance. If steel gives your people raises, pensions and health and welfare, it will raise the price of steel very materially and that will be followed by wage and price increases in other industries. Then your people will be just as bad off as they are now, maybe worse. For heaven's sake, Phil, don't rock the boat. Save yourself and the country a big headache and sit this round out. Please, Phil."

★

AND WHAT does *Quadragesimo Anno* say? It defines the conditions necessary for an increase in pay, which are based on the individual and social value of labor. These are:

1. The worker should receive a wage sufficient to support himself and his family in "decent comfort." Pius XI also says that he should "advance to the state of possessing some little property" or "attain gradually to the possession of a moderate amount of wealth." In fact, he describes the main goal of social reform as "the redemption of the proletariat (non-owning workers)."

2. The firm or industry must be in a financial position to grant the increase. In short, ability to pay.

3. The effect of the increase should not be detrimental

to the economy as a whole or to the general welfare.

On the question of pensions and health and welfare plans Father Miller says that the Pope had in mind that the workers' wage should be high enough so that he could take care of all these things himself. Nevertheless, there is no conflict between this view and the negotiations of collective agreements for such plans, paid for by the employer, since by such agreements a tremendous saving can be made in the cost of insurance and pensions. In other words, both employer and employee save money by such plans.

In his encyclical on "Atheistic Communism" (1937) Pius XI left no doubt as to his approval of such plans when he wrote: "Social justice cannot be said to have been satisfied as long as working men . . . cannot make suitable provisions through public or private insurance for old age, for periods of illness and unemployment." Incidentally, this quotation would also seem to justify Catholic support of some kind of national health insurance, since neither the states nor private institutions are likely to "make suitable provisions" for all working men.

★

TO TAKE UP the three major points of the Pope, first, what is a living, saving, family wage in terms of US dollars in August, 1949? The US Bureau of Labor Statistics says that about \$3,300 to \$3,400 a year, or \$63.50 to \$65 a week, assuming you work 40 hours a week and keep working, should be enough to keep a working class family of four in reasonable comfort.

But Father Miller reminds us that a family of only two children is not a Christian family. A Christian family is more likely to have four or five children. Taking the income tax exemption figure of \$500 for every child as an indication of average expense per child, that brings our living wage to a minimum of \$4,300 for four children, \$4,800 for five children.

The BLS figure does not allow for saving that would "redeem the non-owning worker." Father Miller estimates the cost of this item as another \$500 a year, which brings us to \$4,800-\$5,300 a year. For simplicity's sake, let's say that \$5,400 a year, or close to \$100 a week, is necessary for a living, saving, Christian family wage, in terms of current dollars. In short, the steelworkers have a long way to go. Or the cost of living has a long way to drop. Or both.

The steel operators have not, as far as this writer is aware, challenged the union claim that the workers need more money or need the health and welfare insurance items or need pensions. They have claimed that the contract excludes pensions as a subject for bargaining. The union maintains that pensions are part of wages and they have legal decisions to back it up, but it does seem that the wording of the contract favors the operators' legal, if not moral, right to take a pound-of-flesh position. Once before Lee Pressman got the steelworkers in trouble with a loosely worded contract. They got rid of Lefty Lee, but are still having trouble. (It's possible that Pressman drew this one up too before he departed. It would prove something about these allegedly smart Commie lawyers.)

Secondly, do the operators have the ability to pay? Yes, they do. They have not denied it. US Steel could not very well repudiate figures which it had just released for the benefit of stockholders, proudly pointing to the fattest dividends since 1929.

The operators say, as General Motors said in 1946, that ability to pay cannot be considered a valid issue, but frankly, the doubletalk used to buttress that statement is so tortuous that this writer cannot grasp it.

Third, would an increase now in the cost of steel necessarily raise steel prices, and if so, would that seriously affect the national economy and the general welfare?

The steel operators have concentrated most of their batteries on this point and it is surely this question which President Truman's fact-finding board will study most carefully before making their recommendations. For it is clear that the settlement here will establish some kind of pattern for the nation.

The CIO points out that recent cuts in the cost of materials have saved the industry close to 15 percent in costs and that this saving is enough to cover the requested benefits. It also points to the large mountains of profits and reserves which could be used for this purpose.

The union negotiators, backed by their capable expert, Robert Nathan, maintain that worker productivity in the industry has increased 49.5 percent over the past ten years, that "real" profits have risen 255.3 percent, but "real" wages (that is, real in terms of purchasing power) have risen only 14.3 percent.

They claim that this kind of hogging of the profits of production has serious consequences for the economy and the general welfare, resulting in a failure of purchasing power which produces recessions, unemployment, more recession and finally, depression and Communism. They say that now especially the situation calls for wage increases where these are possible without price increases.

★

THE STEEL operators, in answer to this, say that the union is slanting its figures unfairly, that the industry is operating at only 82 percent of capacity, that revenues are dropping, that that mountain of profits you're looking at is needed for incentive and plant expansion, and that there certainly will be a rise in the price of steel if wages go up.

Nathan says that because of the drop in steel demand now is a good time to put the squeeze on that bag of profits, since the industry cannot afford to raise prices. However, this is a difficult question. Price competition died long ago in the steel industry, and the steel barons have proved that they would just as soon raise prices even if it meant lay-offs and even if it only meant that they were proving a point.

This reminds one of a quotation-Father Miller uses in describing a similar argument in 1946, when Nathan was also carrying the statistical ball for the CIO. It is from *An Analysis of the Nathan Report*, published by the Machinery and Allied Products Institute, and reads:

"It is idle to say, as Mr. Nathan does, that profitable enterprises could pay higher wages without price increases, in general. They do not have to accept the squeeze, and will not do so, certainly not for long."

And Father Miller adds: "This is blunt enough as the statement of a policy of selfish, shortsighted greed: 'they do not have to, and they will not!'"

That's it in a nutshell. Are we forced to make our economic decisions in this country on the assumption that wages can never catch up to prices because business is too greedy, and too powerful, to allow that to happen?

In 1940 the American Bishops, who are in a good position to interpret the encyclicals, wrote in their statement, *The Church and Social Order*: "The first claim of labor, which takes priority over any claim of the owners to profits, respects the right to a living wage."

This should mean that it also takes priority over such things as incentive, plant expansion, contingency reserves, slush funds, and the general desire of steel barons to prove a point.

JOHN C. CORT.

Bulgarians under the Knout

MAX FISCHER

IRWIN T. SANDERS, now Professor of Sociology at the University of Kentucky, taught from 1929 to 1932 and again from 1934 to 1937 in the American College of Sofia, the capital of Bulgaria. During these seven years the American professor made himself familiar with even the most intimate conditions of Dragalevtsy, a medium-sized village of 1600 people half way between Sofia and the famous Rila Monastery. It was a typical conservative Bulgarian village, preserving its old folklore in spite of its proximity to city-culture. By personal contact with the inhabitants and exhaustive local studies Sanders was able to present a rich sociological study of conditions in Dragalevtsy in the 1930s. They form the first and larger part of his fascinating book *Balkan Village*, just published by the University of Kentucky Press. But this study of an old-fashioned Bulgarian village in the shadow of a twelfth century monastery might only interest students of sociology and of Slavonic folklore, were it not for the second part of the book that tells of the rapid changes the Moscow-inspired dictatorship enforced on the tranquil life of Dragalevtsy.

Professor Sanders returned to "his" Bulgarian village in the fall of 1945 and as he practically knew every house in the village, he was able to state efficiently how things and emotions had changed during the eight years he was living on the other side, how Communism's dynamic drive was enforcing an abandonment of cherished traditions and brought basic changes to the lives of many "little people," the author had intimately known a decade before. In revealing these intimate influences behind

the Iron Curtain *Balkan Village* is indeed a most informative book, revealing experiences that are not only typical for Bulgaria, but for the country life of all those unhappy nations forced by the Kremlin into a new style of life that contradicts their religion, their likings and their personal dignity. The petty Bulgarian dictators are rapidly uprooting the peculiar character of their villages and classifying the proud individually minded villagers as "workers." Sanders states these facts with the objectivity of the sociologist, adding the human consolation that even if Moscow's influence may remain predominant, Communism might be modified by the passive resistance of the peasants and the strength of peasant piety.

Sanders also points out that the destruction of traditional ways did not really start with the Communists. Already the national state of the last century weakened the autonomous life of the peasant community by outside influence; by its draft for the army and for compulsory labor (introduced after the First World War) by its administration of justice, medicine and education. The centralization of government was already progressing in the years when Bulgaria came under Nazi influence. The effect of the Second World War had been to commercialize more fully the village's economic life; the Black Markets flowered. But the religious life remained intact: no one questioned the propriety of having a priest officiate on ceremonial or patriotic occasions.

★

COMMUNISM came in the dead of the night. Local Communist sympathizers had been ready for the big event and when the average Dragalevtsy inhabitants awoke on September 6, 1944 (the morning after the Russians had declared war on Bulgaria) they found big posters throughout the village proclaiming "Welcome to the Heroic Red Army" and "Long Live Stalin."

Those who know the strength of pan-slavistic sentiment among the Balkan Slavs will understand that the Bulgarian popular enthusiasm for the Russian soldier that developed in the first days of Soviet occupation was not necessarily Communist-inspired but was for the "great Slav brother" who would help Bulgaria grow great and strong. The Soviet disregard for personal property, however, embittered the peasants, as the Germans had paid them for food and services and the Russians never did.

Communists joined with several other parties to form a pro-Soviet coalition, the Fatherland Front. The new government conducted the purge, selecting victims for trial not only for their complicity with the Germans but also for their danger as potential rallying points for an upheaval against the Moscow-inspired administration. Two Dragalevtsy young men were executed, but the village priest officiated still for these unhappy children of God in spite of stern Communist warnings. Today he would no longer dare to do so.

After a few months the Democratic Party and the Agrarian Party, by far the most influential party in Dragalevtsy, withdrew from the government. They went into opposition, but failed to get a fair chance for representation in the elections. Thus the opposition hoped that America might protect them from Soviet pressure

and again and again Mrs. Sanders was asked by the peasants: "When will the war between America and Russia take place?"

The mission of the Kentucky newspaperman Mark Ethridge who studied the Bulgarian situation for our State Department became almost legendary. He ate in a Dragalevtsy tavern and chatted with the crowd while treating them to two or three rounds of drinks. When leaving the journalist from America was cheered by enthusiastic villagers and presented with many bouquets of flowers. The Americophile villagers seemed to take him for the forerunner of realistic American assistance against Soviet pressure.

The author of the book was treated with many stories how Americans supposedly outwitted the Russophile authorities. Unfortunately most of these stories lack authenticity; they were just invented to make life more endurable to the anti-Communists.

★

IN A traditionalistic society young people have no place of importance and are constantly urged to conform. The Communists were extremely successful therefore in flattering the young people and using their activities. Another means by which the Communists gained support was the favoritism shown to party members in the distribution of rationed articles.

The tranquil village of Dragalevtsy split up into Communists and anti-Communists and the political gulf endangered even love. A girl's father would say: "You do what you want, but if you marry a Communist never come to my house."

Professor Sanders found a factionalism and a feeling of insecurity that were foreign to "his" village a decade before. Always lurking in the peasant's consciousness was the fear that his holding, his precious acres, would some day be collectivized in Russian style. He abhorred a "liberation" that would turn him from a free man on a free soil to become a slave worker on an impersonal agrarian collective.

The peasants feel that the new government is anti-Agrarian and anti-peasant, they dislike to be swallowed by a typically urban movement and the best factory-oriented Communist dialectic falls flat with them. But as they receive no foreign help for resistance, they can only become embittered about their tragic fates. Sanders is afraid that the opposition groups will become disappointed with Western inactivity and that United States prestige will diminish.

★

THIS IS A most stimulating book. May I add that *Balkan Village* is not written in a pedantic style but in a very human way, and with genuine love for the villagers and their patiently laborious rhythm of life. Only by his remarkable quality as a writer was Sanders able to give us such a plastic picture of Balkan life past and present. I know Dragalevtsy only from a bus stop of a few minutes; it is Professor Sanders's merit that I am now as familiar with this place as I am with those Balkan villages where I stayed for weeks.

Books

The Story of Maps. Lloyd A. Brown. Little, Brown. \$7.50.

IT REQUIRES no specialized knowledge of cartography to read *The Story of Maps* with thorough interest: or only to look through its handsome pages. It is a really beautifully published book, from pleasing colored jacket—showing a strangely “known” world of one great continent, and the divided and unknown, uninhabitable southern continent, Antichthones—right through the extensive Notes and Bibliography and Index. Along the way (and it’s quite a way, with 400 pages, unusually large and fully printed) there are 82 illustrations showing the mighty men, some of the most beautiful or significant products, and a few of the historic instruments in the 5,000 year old world of maps.

The “presentation” is of high and general excellence, and the writing, also, is intelligent and lively in a humane and not a forbidding scholar’s style. It is true that the work has a fairly strict and studious pattern, and for normal speed reading of some of the sections (“Reading time: X minutes”) considerable fairly special interest or knowledge, or else an ability to skip, would be useful. Mathematics and astronomy beyond the normal layman’s call of duty would aid quick or comfortable comprehension. But the series of charming biographies of map people and navigators and various types of natural scientists which lace the structure and fill a large part of the narrative, are pleasing for any amateur. The rich, and, properly, dense content makes good, if perhaps pipe-and-fireside rather than vacation, reading.

★

THE MEN treated with round, rewarding biographies are numerous, and Mr. Brown savors them all with the particular delectation of a fellow club member. After the Babylonians and Egyptians and early Greeks, Strabo, the late Greek gets the first big treatment. Toward the end of the book, of course, it is mostly more impersonal organizations and government bureaus which are most important for the story. In our day, mapping is a political and economic problem and not at all far off center from the problem of peace and knowing and uniting the nations. The intellectual and physical means are at hand. In the next to the last period, when the hard problem of longitude was being solved so that one could know where east or west a place is, and was leaving the world at last open in theory for accurate, scientific mapping, and the seas open for safe and precise navigation, the author presents his best full dress biography, that of John Harrison, inventor of the chronometer.

Harrison was not highly educated or rich, nor of the bright London or Royal Society set, and his recognition came the hard way. The practical problem of determining longitude, which he solved, was exercising Newton himself and all the amazing English scientists of the early 18th century, and the French and other Europeans.

The triumphant Harrison’s struggle for the whacking government money prize, after his incredibly persistent and selfless efforts to create the clock which solved the problem, has an epic quality to which Lloyd Brown has given a touch of the irony which the scientific inventor’s contemporary, Pope, would much have appreciated. This biography, like a number of the others, could stand alone as a right delightful and unusually classic essay.

★

THE STORY OF MAPS is so integral to the general history of science and of graphic arts, that the author does not have to strain to reflect a general view of history through his particular field of study. It would have been safer if the view had been narrower. Mr. Brown seems to be a map man to a totalitarian degree, and a particular kind of map man at that. It is disarming that he judges centuries and cultures by their cartography; but, given his doctrinaire judgment of maps—that they are *really* valuable as they are mathematically and astronomically scientific—he ends up accepting a quite rude and radical scientism as his whole standard of value, which one is reluctantly forced to take arms against. He places men and ages by their experimental and mathematical and applied science, much too exclusively. His scarcely disguised disgust with the Church and the medieval period comes not only from this bias, however, but also from a quixotic reading of history, which turns out even more anti-Christian and against the facts than Gibbon.

This book dates “the early Middle Ages” from 300-500 A.D. By that means the author heaps upon Christendom the whole result of the decay and failure of the Greek and Roman civilization. But medieval culture came after 500 A.D., a creation which reorganized and reoriented society after Hellenic civilization had utterly failed, in science as well as in more important affairs. The spurt in cartography which Mr. Brown celebrates during the Hellenistic and Alexandrian period, ending with Claudius Ptolemy, around 168 A.D., was itself a fairly morbid symptom for ancient (Hellenic) civilization in general—which went on living, however, for several more painful centuries. It was no unhealthy sign that the West took a number of hundred years before it got around to producing maps, not for illustration and artistic and didactic effects, but for an interested, scientific purpose, to which alone, apparently, Mr. Brown thinks he should be sensitive. He seems ideologically to apologize for maps with East on top, monsters in the deep, winds blowing from the quarters, and Jerusalem in the center. They would not be much good for discovering oil or uranium, or for directing a bomber, but they could tell a story and illustrate a metaphysical principle, and they also could be very beautiful. Happily, Mr. Brown’s book, while perhaps stressing longitude and latitude and the peculiar material shape of the earth, also helps a reader to know maps and map men of all kinds and varieties better than before, and to like them better. He has a living interest in maps, and so conveys it.

PHILIP BURNHAM.

Americans Betrayed. Morton Grodzins. Chicago. \$5.00.

MOST OF us have a general idea of the pressures that brought on the evacuation of Japanese Americans from the West Coast in 1942—industrial-agricultural groups seeking economic gain, political leaders making capital, and the population as a whole being apathetic as usual, or fooled by a series of lies repeated often enough until they sounded like truth, *a la* Hitler.

These conclusions are reiterated a number of times in Morton Grodzins's comprehensive, almost scholarly social analysis of the evacuation, "*Americans Betrayed.*" However the real value of Grodzins's book lies not in the conclusions, which are already known to those who have an interest in the subject, but in the detailed analysis made of actions and words of strategic individuals and organizations, showing how temperament changed over a period of time, sometimes in two weeks and often over-night.

One would expect a public official like an attorney-general, or a governor, to remain consistent once he had enunciated a policy, but on the other hand, he has a political future to consider, and this little fact may have turned many a head. What might have happened in those crucial days from January through March, 1942, if Governor Olson and Attorney General Warren of California had stood their ground and continued to urge fair treatment of the Japanese can only be conjectured, because they did not do it. The lines would have been more clearly drawn if some officials had felt conviction and acted on it, for the logical arguments against the evacuation would have had more prominence than they did. Even the Mayor of Los Angeles was fair at first, though he was found to have some shady deals on the side when it came to discharging Japanese American Civil Service employees.

Grodzins had a sincere desire to present a study of the politics of the evacuation and as the title *Americans Betrayed* indicates, he was biased in favor of the people from the beginning. He admits this bias but states that while the evacuation in the short-run affected a handful of people—120,000—in the long run it affects all Americans.

To him the event was less important "as a crisis program than as a permanent legacy of governmental action," less important as a "historical incident than as a legal precedent," and less important "as a policy of government than as a demonstration of the policy-making process."

What he finally evolved is something like a combination doctorate thesis and journalistic essay, which makes a fine textbook, but rather heavy reading.

★

PERHAPS to many readers, Grodzins's disclosures of War and Justice Department action will be a revelation, inasmuch as few people at the time were aware of government thinking. The Justice Department took the view that the FBI was competent in arresting leaders of possibly subversive groups, as it had been doing since Pearl Harbor, and that the Department wanted

no part of a mass evacuation. Its officials opposed the evacuation up to the last minute—even at the fatal meeting of the two departments where a drafted Executive Order to be presented to the President was discussed.

All the initiative came from the War Department, as far as these agencies were concerned, and Lieut. General DeWitt and the rest of the Western Defense Command succeeded in making Washington officials of the Department "Japanese Problem-conscious." Actually, the meeting of the two departments was called only to discuss aliens, and the drafted Executive Order was presented rather "extemporaneously." All of us know the effect of that Order (No. 9066) when it was issued by President Roosevelt—it sounded non-discriminatory stating that the Army could remove "any and all persons, citizens and aliens alike" from areas the military considered strategic, but everyone waited for military orders to the Japanese on the West Coast to move.

★

GRODZINS'S handling of the problem as a democracy causing an essentially fascist act—persecution of a race—is well founded, for it is true that the majority of people who expressed themselves on the issue favored the evacuation in letters to Congress, before the Tolan Committee, and in other ways. By the time public sentiment had risen to fever pitch, it mattered not that in the beginning, aside from the West Coast Delegation, the only Congressmen favoring the act were a few Southerners.

On the other hand, it can be explained, and the author does to a certain extent, that the forces opposing the evacuation were not only few and far between, but also very highly disorganized and confused. Actually, many people never expected the event to happen—it came like a thunderbolt. Somehow it was unbelievable.

It is good to have the series of events, political maneuvers, and activities of the period documented and recorded. The same story on other issues might be very revealing, as the La Follette Civil Liberties Committee proved back in the thirties.

Grodzins utilized many different kinds of information including newspaper stories, books, letters, notes, and conversations with some of the people directly or indirectly involved. There is a richness to his presentation probably attributable to the extensive research which brought him close to those who were on the scene at the time.

The one thing he does not mention, though he may have considered it unimportant for this particular work, is that there were actually people who lost their jobs because they continued opposing the evacuation when it was unpopular to do so. This may give an inkling of the reason for political leaders' switching their course after powerful economic forces had operated for a couple of months.

Of course, he did not intend to go beyond the evacuation and tell the story of the activities connected with relocation of at least half the people into other parts of the country, but that story too is revealing. The church

groups took the leadership, led by champions like the American Friends Service Committee; the Japanese Americans came of age politically with the Japanese American Citizens League becoming more than a fraternal group—organizing as a major social action organization; practically the entire country became aware of what had happened and even the West Coast developed a conscience.

Universities having courses in politics might well consider *Americans Betrayed* for a text. The author's approach is somewhat similar to that of Thomas A. Bailey in his *A Diplomatic History of the American People*, which dealt quite completely with the wave of hysteria that caused discrimination against Orientals early in this century. That book is used as a text in some colleges, and probably has more educational value than a hundred books dealing in the abstract.

Having a text of this nature in a college may encourage further studies of the same sort, which is all to the good, for they would help reveal the real politics determining the fate of people in this country and in the world.

INA SUGIHARA.

The Willow Cabin. Pamela Frankau. Harcourt. \$3.00.

NOT SINCE Tess wanly pulled the window down (or was it up?) in "The Constant Nymph" has such a part been written for Elizabeth Bergner as is provided by Caroline Seward, the 22-year-old, illegitimate, dramatic-student daughter of stuffy Margaret Radcliffe-Preston. Miss Frankau has pulled out all the stops: her heroine has greenish eyes that slant, high cheekbones, short, brown, curling hair with an unruly *mèche*, uses appallingly bad language, and boasts of possessing "all the appetites."

She is an adept at putting on a sad, bewildered air, that makes her sadly ill-used admirers apologize; she throws up a spectacular career for a married surgeon, Michael Knowle, who has white hair, a young face and still hands; she is a heroic ATS private until she gets moved up to a War Office job which of course she does superbly; and at the end, she is a great actress, who, drunk as a lord, fascinates a couple of schoolboys and her lover's widow.

The story is a "straight" triangle, but, cleverly, the third angle, Mercedes, Michael's rich, gifted, whimsical wife, is not produced until five years after Michael is dead, and the book is two-thirds over. Why, and how Michael has finally eluded these two differing women, equally determined to clutch him, is the theme of this novel. It is distinguished and memorable in its dialogue, which is almost stifflingly real, although this gives no feeling of having been invented or written, only of having been admirably hearkened to and remembered with devastating correctness.

Caroline is a very living character, in the great tradition of girls you-would-like-to-put-across-your-knee. She dislikes her mother (traditionally again, the only person an English girl dislikes more than her mother is her elder sister) leaves her, throws herself at her man's head, gets him, and holds him against all comers, break-

B. ALTMAN & CO.

FIFTH AVENUE

NEW YORK

"The Guardsman"

BURNISHED CORDOVAN

PUMP BY DRURY LANE

PAIR 18⁹⁵



...WITH BUILT-UP LEATHER

HEELS. Beautifully made from the self-same leather found in the finest riding boots.

The more you wear them and saddle-soap them the more handsome they grow! Russet brown or honey-beige cordovan leather; also polished tan or black calf.

Altman shoe salon, second floor

... and at Manhasset



ST. THOMAS MILITARY ACADEMY

A Catholic Preparatory School for Boys. Classified by War Dept. as an "essentially military" school. R.O.T.C. Highest War Department designation. Fully accredited. Well-rounded sports program. Conducted by priests of the Archdiocese of St. Paul assisted by lay faculty. Military instruction by U. S. Army officers. Catalog.

Address Very Rev. Vincent J. Flynn, President, Box 8
St. Thomas Military Academy, St. Paul 1, Minn.

CHESTNUT HILL COLLEGE

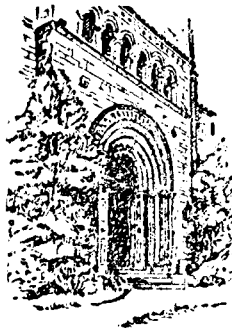
Chestnut Hill
Pennsylvania

Conducted by the Sisters of
St. Joseph

Approved by the Association of
American Universities.

For further information write
to the Registrar.

Prospective students should make early application



IMMACULATA JUNIOR COLLEGE

Washington, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. 2 year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General Fine Arts.

SEMINARY—Four Year College Preparatory.
Dunblane Hall—Grades 1 to 8. Address: The Secretary.

Saint Joseph Academy

In Southern Pennsylvania, Near Lancaster
A Catholic school for girls. Grades 9-12. Offers college preparatory, general and commercial courses. Small classes. Beautiful modern building located on 140 acres. Tennis, hockey. \$600 includes laundry. State accredited.
MOTHER SUPERIOR, R.D. 2F, Columbia, Pa.

For That Special Occasion A COMMONWEAL Gift Subscription

If you want to give tribute to a friend's good taste, and manifest your own, you cannot do better than send a gift subscription to **THE COMMONWEAL** during its Silver Jubilee Year.

1 Year, \$7, United States, Canada and
Latin America . . . other countries \$8

THE COMMONWEAL

386 FOURTH AVENUE

NEW YORK 16, N. Y.

ing, of course, many a far, far nobler heart in the process, and in consequence. Only after said lover dies is Caroline quite sure (although she had her suspicions even during his lifetime) that neither she nor Mercedes has wholly possessed him, and moreover that Mercedes, unseen, but always sensed, has not only a prior, but also a deeper, claim.

This point Miss Frankau has made tellingly, adroitly; young Caro's jealous and first wounded, then broken, pride, and Michael's patronizing tenderness for her—which even when added to his gratitude yet never add up to a dialogue—are well emphasized. But she protests too much the external difficulties, by which Caroline remains the mistress, as though the long-sought-for, and unavailable divorce would have transformed her, instantly, into the wife.

Miss Frankau has written a rattling good romance, that should prove a tear-jerker movie. "The Willow Cabin" is a well-turned out piece of work, instead of a brilliant study of a profound truth.

ANNE FREMANTLE.

The Catholic Reformation. Pierre Janelle. Bruce. \$4.50.

THIS is a most useful book and should be welcomed by all interested in Church history, especially by university and seminary students. Here at last, in a single volume, is a good, clear summary of the Counter Reformation, with a careful study of its origins and achievements. The thesis of the book has often been stated; that the movement called the Catholic Reformation existed before the Protestant Reformation broke out, and that it, and not the latter, was the source of the Tridentine reforms. No account of the Reformation or Counter Reformation is intelligible without an understanding of the cause of both—the condition of the Church at the beginning of the sixteenth century. It is not enough to know the extent, duration, depth and gravity of the existing abuses; one must know the cause of these calamities. Dr. Janelle attributes the blame chiefly to the administrative anarchy that made the urgently needed reforms very difficult to begin.

The machinery of Church government was in the hands of men who would suffer much from genuine reform and who could not be forced to undertake it, or make way for those who would, until the immense disaster of the Reformation, the greatest blow the Church has ever suffered, made it impossible not to do so. When the task was undertaken the Reformers had already won ground they were never to lose, and the Counter Reformation—brilliant, spectacular and solid as it was—was never more than a partial recovery. The author avoids the mistake, made by some writers who are unduly influenced by Macaulay's gorgeous prose, of thinking the conversion of Latin America compensated for the loss of so much of Europe.

It can be taken for granted that no single volume, or series of volumes, on this great topic will please all who are interested in it as a whole or who have a special interest in particular phases or aspects of it. Some will be

critical of the very interesting chapters on art, literature, education, and the different schools of spirituality, and others will disagree with the author's estimate of the relative importance of various forces in the ranks of the Catholic Reformers. If such critics accept this book as a challenge to develop and improve the work of the author they too can render a great service. They have a wide field open to them, but will have to produce something notably good if they wish to equal or supersede this book.

FLORENCE D. COHALAN.

Because of the Lockwoods. Dorothy Whipple. Macmillan. \$3.50.

THIS is the time of the year when we seek entertainment in our fiction, and it is hardly likely that a better offering will be found this season than Mrs. Whipple's novel. Not that *Because of the Lockwoods* is limited to entertainment. Mrs. Whipple is too good a novelist to ignore the qualities of plot and competent characterization. It is true that in the final few pages Mrs. Whipple seems to fail us, which is a pity; the pages that went before deserve a conclusion more fitting with their quality. It is possible that some readers may not feel the false note in the final scene between Mr. Lockwood and Thea, and, indeed, it is difficult to analyze it; one either feels that the truth is here, or that it is not.

It is, perhaps, unkind to cavil at a few pages when the

story as a whole is so good. The first part of it belongs to what is known as the comedy of manners, in which the English writers are supreme. Mr. Lockwood was a mean man, and Mrs. Lockwood a snobbish woman; in any case, both are individuals, and if we met them we should recognize them. Mr. Lockwood was the sort of professional business man who kept his business ethics and domestic life apart. He was good to his wife, and to his children, pampering them. But business is business, and when Richard Hunter died, leaving a helpless widow who didn't know how to look after her affairs, Lockwood found an opportunity patronizingly to "help" a grateful neighbor while taking for himself a paddock he had long desired.

Thea Hunter alone recognized the Lockwoods for what they were, but being an ambitious girl she swallowed her pride and went along with the young Lockwoods to France, though her position at the school in the little French town was different from theirs. They went as honored, respected and well-paid-for pupils, while she had to do a bit of grinding in exchanging lessons in English for those in French. She fell in love with a nice young Frenchman, and, to the delight of the Lockwoods, was sent home in disgrace.

Thea, however, was not one to take things lying down, and, thanks to the appearance of a new neighbor, one Oliver, a young man of lower middle class but of great enterprise, her fortunes, as well as those of the entire Hunter family, took an upward leap, but not without

Church candles of every variety...



MACK-MILLER
candles of character

Day after day, year after year...
for half a century, our candle craftsmen
have produced ecclesiastical candles for every church use
and occasion. Today, as in all the yesterdays,
quality is our first consideration.

MACK-MILLER CANDLE CO., INC.

Syracuse 1, New York

New York • Chicago • Boston



Next Week

The Panama Canal

A key to the American commercial and defense systems, the Panama Canal has not been in the headlines recently. However the controversy in Washington is considerable. Experts agree that by 1960 the present canal will no longer be able to handle the traffic to be expected from the normal growth of world trade. PERSPECTIVE ON THE PANAMA CANAL, by Commander Arthur Stanley Riggs in next week's issue of *The Commonwealth* presents in colorful and convincing detail the case for the less expensive Terminal Lake plan as opposed to the project of building a sea-level canal so widely advocated.

Use the attached coupon—or a facsimile—to include the September 9 issue in your trial subscription.

-----12 Issues for \$1-----

FOR NEW SUBSCRIBERS

THE COMMONWEAL,
386 Fourth Ave.,
New York 16, N. Y.

For the enclosed \$1 send me
the next 12 issues of

THE COMMONWEAL
including the September 9 issue

Name
Street
City 9/2/49

encountering those inevitable difficulties which separate gentility from the plebian. How these were overcome forms a large burden of the story. Oliver is a proper card, who might have come out of the pages of Wells or Bennett. Incidentally, the Lockwoods got their comeuppance. There is not a little humor in the story, and that helps too.

JOHN CURNOS.

The Insect World of J. Henri Fabre. Edited by Edwin Way Teale. Dodd, Mead. \$3.50.

FOR YEARS the great French naturalist, Jean Henri Casimer Fabre, has needed a good American editor. His writings in the original (or, to be exact, in the originals' admirable English translations by Alexander Teixeira de Mattos) are too voluminous for reading by any but devoted students. Some of his views need correcting in the light of more recent entomological knowledge. The insect species he described with loving attention to minutest details of behavior were occasionally imprecisely identified. On half a dozen counts, Fabre has needed popular and scientific re-presentation to our generation.

He has now had it at last, under inspired auspices. Mr. Edwin Way Teale, a sound writer, a sound entomologist, and a truly judicious Fabre student, has assembled a practically perfect Pocket Fabre. (It demands, to be sure, a capacious pocket, for the book runs to 333 pages; but it is compactly manufactured, and who shall mind a little coat-bulge when the bulge is Jean Henri?) Here is a good, brief, but illuminating introductory biography of the peasant-become-naturalist who gave most of his life to studying the insects on two and a half acres of land, calling that land Eden. Here are excellent selections from the first-hand insect studies he made there: lives of leaf-cutters, peacock moths, dung-beetles, red ants. Here are just enough notes and explanatory interjections, by a wise editor, to make Fabre—"the schoolmaster turned schoolboy"—enjoyable today for all of us who are capable of enthrallment by the world of doorway nature that Fabre loved and uniquely recorded.

A fine nature-book, this, whether for natural history scholars, weekend countrymen, or dubs.

ALAN DEVOE.

CONTRIBUTORS

Lawrence T. KING is a member of the editorial staff of the Richmond, Va., *News Leader*.

Rev. Jean C. de MENASCE, a frequent contributor, is the director of several schools for social workers in the principal cities of Italy.

Monsignor J. CALVET is the rector emeritus of the Institut Catholique of Paris.

Max FISCHER is a veteran journalist and world traveler who writes principally for the German language press in New York.

Ina SUGIHARA is on the staff of the Japanese-American Citizens League.

Rev. Florence D. COHALAN is a member of the faculty of Cathedral College in New York.

John CURNOS is an anthologist and critic who contributes to a number of the newspapers and reviews.

Alan DEVOE writes for American magazines on nature subjects and is the author of the volume, "Speaking of Animals."

Educational Directory

COLLEGES—WOMEN—PENNSYLVANIA

ROSEMONT COLLEGE

Rosemont, Pa. A Catholic College for Women conducted by the Religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. Situated on the Main Line of the Pennsylvania Railroad. Eleven miles from Philadelphia. Address the Registrar for information. Telephone Bryn Mawr 4514.

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles St., Baltimore, Maryland. An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages. For information address the Registrar.

NEW YORK

COLLEGE OF MT. ST. VINCENT

Mount St. Vincent-on-Hudson, New York 63, N. Y. Conducted by the Sisters of Charity. Offers A.B. and B.S. Degrees, Liberal Arts, Nursing, Commerce Education, Pedagogy. Accredited by the Association of American Universities. Campus bordering Hudson River. One-half hour from Grand Central, New York City. Write for Bulletin L.

ILLINOIS

ROSARY COLLEGE

River Forest, Illinois. Conducted by the Dominican Sisters of Sinsinawa, Wisconsin. Approved by the Association of American Universities, Liberal Arts, Home Economics, Library Science. Library School accredited by American Library Association. Foreign Study Branch for Junior Year Abroad at Fribourg, Switzerland.

PREP SCHOOLS—BOYS—NEW JERSEY

DELBARTON SCHOOL

Morristown, New Jersey. An hour's drive from the George Washington Bridge or Holland Tunnel. A country day and boarding school for boys conducted by Benedictine Monks. Six forms, comprising the 7th and 8th grades and four years of college preparatory courses. Small classes. Thorough guidance department. Complete athletic program. Write for prospectus to the Headmaster.

RHODE ISLAND

PORTSMOUTH PRIORY SCHOOL

Portsmouth, Rhode Island. 23 miles from Providence, 8 miles from Newport, on inland waters of Narragansett Bay. Conducted by American Monks of the English Benedictine Congregation, assisted by Lay Masters. Five forms, 8th grade and four years of high school. Standard Preparatory Course for all colleges and technical schools. Added opportunities in Mathematics and Languages. College Board Examination. Full facilities for athletics including sailing. Address The Secretary.

DELAWARE

ARCHMERE

Catholic preparatory school for boys under the Norbertine Canons. Fully accredited. High academic standards. High school only. Small classes. Resident or day. Limited enrollment. All sports. Gym. Catalog. Very Reverend Headmaster, Box 67-H, Claymont, Delaware.

OHIO

GILMOUR ACADEMY

Gates Mills (Cleveland), Ohio. A Resident Preparatory School for Boys. Conducted by The Brothers of Holy Cross, Notre Dame, Ind. Situated in the picturesque Chagrin Valley in suburban Cleveland, enjoying the facilities afforded by the city's libraries, galleries and museums. Distinctive rural-home atmosphere. 133 acre campus. Educational, cultural, and physical training programs. Fully accredited four year college preparatory course offered. Classes limited to 15 students. Brother Theophane Schmitt C.S.C., Headmaster.

SPECIAL SCHOOL

MARYDELL SCHOOL INC.

Langhorne, Pa. Retarded children require medication, training and individual instruction. Learn of our methods and results by visiting the school. T. Frank Devlin, M.D., President.

COLLEGE—MEN—RHODE ISLAND

PROVIDENCE COLLEGE

A Liberal Arts College
for Men.
Conducted by
The Dominican Fathers.
Providence, R. I.

Classified

★ Rate for your message, 10c a word. 75c a line for displayed copy. Discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

BOOKS

★ Books: Used, Old Rare.
For Librarians, Collectors, Readers.
Huge Stock. Reasonably Priced.
Catalogs Free. Browsers Invited.
Want Lists Solicited. Libraries Purchased.
DAUBER & PINE BOOKSHOPS, INC.
66 Fifth Avenue, New York 11, N. Y.

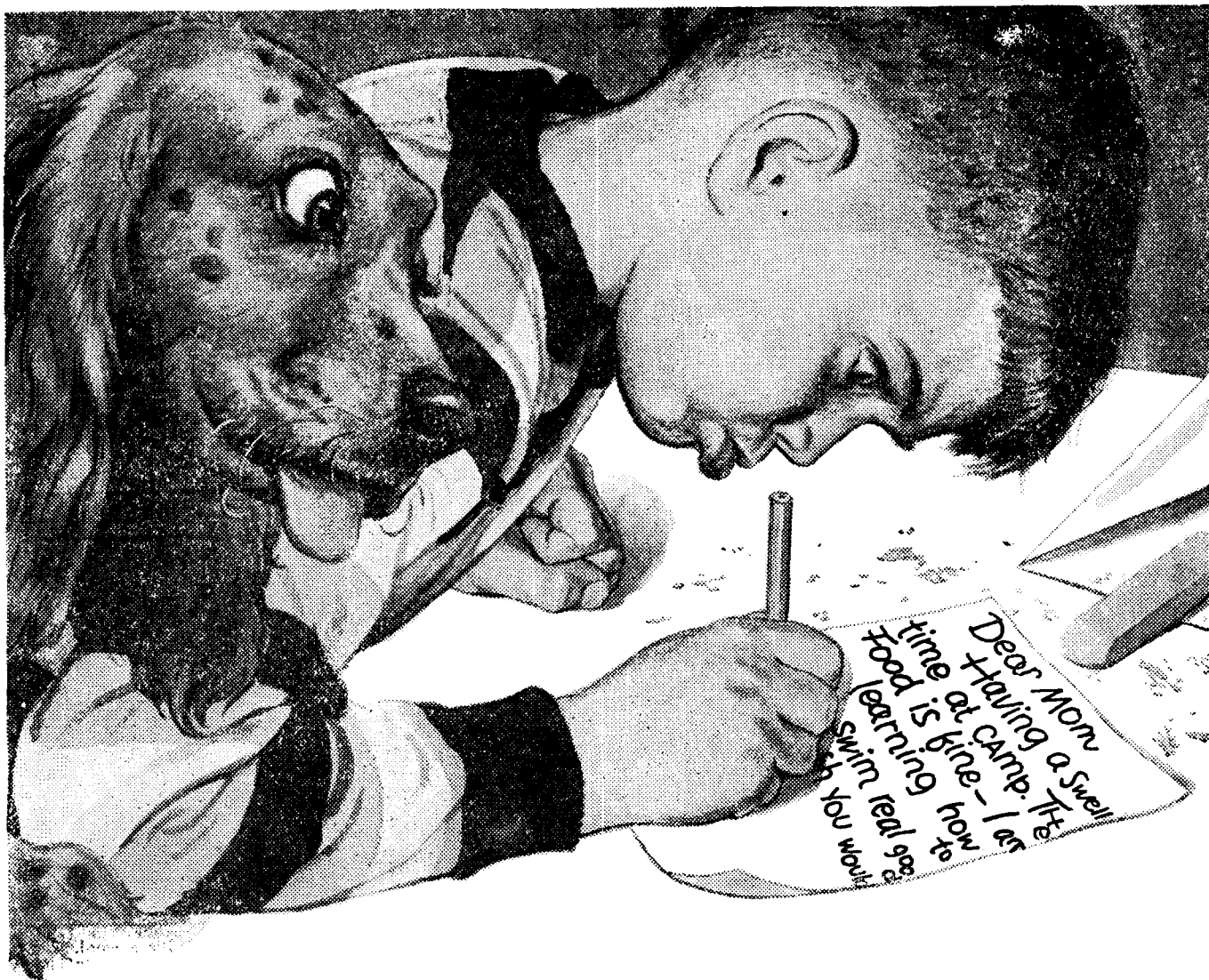
IRISH BOOKS AND GIFTS

★ Books, Linens, Gifts. Catalogs.
IRISH INDUSTRIES DEPOT, Inc.
876 Lexington Ave. (near 65th), New York

REAL ESTATE

IDEAL RETREAT

Locust Valley, L. I.—50 min. from N. Y. C. Beautifully secluded 3 acre estate. Large, modern colonial house, 8 master bedrooms and 5 baths, servants' quarters. All conveniences, including oil heat and attached garage. Located 1 mile from village on bus line, near beach. Taxes \$550. a year. House and grounds in perfect condition. Priced for quick sale. Box No. 23, THE COMMONWEAL.



What Makes Buzzie write Like this?

BUZZIE is just learning to write.

And every line he writes starts out with big, generous letters and ends up with little squeezed-up ones.

The trouble, of course, is that he hasn't learned to plan ahead. He concentrates on making those big letters, and lets the end of the line take care of itself.

Many grownups have the same trouble Buzzie has—not with their handwriting, but with their money.

They blow it all at the beginning, when it looks like there's nothing to worry about, and let the "end of the line" take care of itself. But it practically never does.

That's why the Payroll Savings Plan and the Bond-A-Month Plan are such a blessing. They are "human-nature-proof."

For you don't have to keep batting yourself over the head to save money when you're on one of these plans. The saving is done *for* you—automatically.

And remember, every U.S. Savings Bond you buy brings you \$4 in ten years for every \$3 invested.

So don't let your life run on like Buzzie's handwriting. Fix up the "end of the line" once and for all by signing up today for the Payroll Savings Plan—or, if you are not on a payroll, the Bond-A-Month Plan at your bank.

Automatic SAVING IS SURE SAVING — U.S. SAVINGS BONDS



Contributed by this magazine in co-operation with the Magazine Publishers of America as a public service.

